

that we must be baptized in the Holy Ghost, that the Kingdom of God is already here, yet we should pray constantly for it to come, etc., etc.

Yet we receive them without re-baptism, if they have been baptized by trine immersion, and are willing to be taught and to observe all things that Christ taught us to observe.

And how about Simon the Sorcerer? he was baptized by trine immersion, but was yet discovered to be in the gall of bitterness and the bond of iniquity; his heart was not right before God. He was not required to be re-baptized, but to repent and do the first work. His baptism remained valid. I have no doubt but that we have men in the church, even in the ministry, that like Simon have bad hearts; all denominations have, but their baptism is all right. It is not baptism, but reformation they need.

The only incontrovertible reason that can be given why those at Ephesus were required to be re-baptized is that they had been baptized by John's baptism, single immersion, after the change to trine immersion had been made, and for this reason we still re-baptize those who have been baptized by single immersion.

Take away this argument and we will have no scriptural argument to convince them that they should be re-baptized. But with it I have succeeded without difficulty, in convincing many that they should be re-baptized. I have never found an instance where persons where honestly desiring to unite with us, and the only thing in their way was their former single immersion, that this argument did not prove an invincible one. Our ministers have all found it very difficult to induce sincere persons to renounce their single immersion, even when every thing else has been yielded, and I am astonished that necessity at such times has not suggested this tangible and convincing argument.

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"Forbearance," one writes, "is a domestic jewel, not to be worn for state or show, but for daily and unostentatious ornament." Put it on, then, and wear it constantly; it will surely beautify your home.

THE CHILDLIKE SPIRIT.

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him and set him in the midst of them, and said, Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven."

The climax of spiritual attainment is the perfectly childlike spirit. Childhood is docile, is teachable, is eager to learn. Childhood is trustful, hopeful and loving.

The new birth gives the childlike spirit. We "become as little children;" fear gives away to filial assurance, willfulness to loving obedience, servitude and formalism to spiritual freedom; grief yields to gladness, and pride is cast out by humility.

Heavenly crowns cannot be won by great talents; they cannot be bought by great wealth; great pretensions and great performances are equally powerless to obtain them. They are freely bestowed upon those who have the childlike spirit. God's kingdom is God's family. His sovereignty is fatherhood. All of His children, His "little children," are royal. Those who feel that they are nothing without God are the greatest in the kingdom of God.

The Christian who has the childlike spirit trusts not only God, but his fellowmen. He sees what is best in men, not what is worst. The man who distrusts everybody is not himself to be trusted. The man who has the childlike spirit believes that to-morrow will be better than to-day, that the golden age is before us and not behind us, that Heaven is better and more human than the life that now is.

The childlike spirit is full of love. It has the divine nature. It unites the lofty and the lowly, the learned and the ignorant, the genius and the dolt, the employer and the employee, the orthodox and the heterodox, the Jew and the Samaritan, the religious philosopher and the emotional enthusiast. Its discernment of divine truth surpasses the attainments of human reason,

and it has large charity for those who seem to be in error. The believer who has a childlike spirit realizes that his best is but a beginning. He is quick to encourage others and slow to speak of his own attainments. He knows that he is little, but is glad that he can grow forever.—*Set.*

BAD COPY.

"I've read," said the editor to a writer in the *New York Times*, "hundreds of rolled manuscripts, and I never yet have found one I cared to print. I have decided that the stupidity which rolls a manuscript cannot produce anything worth reading." A rolled manuscript is a desperate thing, but there is another that is almost worse—the one that comes to you with the last page on top and the first at the bottom. A manuscript was once sent me arranged in this careless manner. There were five or six hundred pages of it. Do you know what I did with it? I sent it back to the author with a note in which I advised him before he sent that manuscript further on its travels to show sufficient interest in it to arrange the pages properly. I hope for his sake that he acted upon my advice. If he did not I hope that his tale never got a hearing. Life is too short for the important things to be done as they should be, and it never could be long enough for one not only to do his own work properly, but to rectify the careless work of others. A rolled manuscript shows a thoughtless writer, but a manuscript arranged backward shows a carelessness that is insulting to the person to whom it is sent, and argues ill for the intelligence of the writer. An attractive-looking manuscript goes a long way toward winning the favor of the "reader." Even if refused, with genuine regret; but a "reader" is only too glad to find a carelessly prepared manuscript as worthless as it looks.—*The Critic.*

It is said, "Very many men live by faith in powerful men; how few, comparatively lean on Christ's omnipotent arm!" "Cursed is he that maketh flesh his arm," even though it be a monarch's arm; but he that leaneth on the everlasting arm shall find everlasting security.